

Friends of the Chapel Weekly Scripture Study

First Sunday in Lent

February 22, 2026

Old Testament Reading

Genesis 3:1–21

Scripture Text (ESV)

Now ^uthe serpent was more crafty than any other beast of the field that the LORD God had made.

He said to the woman, “Did God actually say, ‘You¹ shall not eat of any tree in the garden?’” ² And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, ³ but God said, ^v‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’” ^{4 w} But the serpent said to the woman, “You will not surely die. ⁵ For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” ⁶ So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise,² she took of its fruit ^xand ate, and she also gave some to her husband who was with her, ^yand he ate. ^{7 z} Then the eyes of both were opened, ^aand they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

⁸ And they heard the sound of the LORD God walking in the garden in the cool³ of the day, and the man and his wife ^bhid themselves from the presence of the LORD God among the trees of the garden. ⁹ But the LORD God called to the man and said to him, “Where are you?”⁴ ¹⁰ And he said, “I heard the sound of you in the garden, and I was afraid, ^cbecause I was naked, and I hid myself.” ¹¹ He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?” ¹² The man said, ^d“The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.” ¹³ Then the LORD God said to the woman, “What is this that you have done?” The woman said, ^e“The serpent deceived me, and I ate.”

¹⁴ The LORD God said to the serpent, “Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and ^fdust you shall eat all the days of your life. ¹⁵ I will put enmity between you and the woman, and between your offspring⁵ and ^gher offspring; ^hhe shall bruise your head, and you shall bruise his heel.” ¹⁶ To the woman he said, “I will surely multiply your pain in childbearing; ⁱin pain you shall bring forth children. ^jYour desire shall be for⁶

your husband, and he shall rule over you.”¹⁷ And to Adam he said, “Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, ‘You shall not eat of it,’¹⁸ cursed is the ground because of you; in pain you shall eat of it all the days of your life; thorns and thistles it shall bring forth for you; and you shall eat the plants of the field.¹⁹ By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.”²⁰ The man called his wife’s name Eve, because she was the mother of all living.²¹ And the LORD God made for Adam and for his wife garments of skins and clothed them.

Historical Context

Genesis 3 records the fall of humanity. Following creation and covenant blessing in Genesis 1–2, the serpent tempts the woman, Adam transgresses, and sin enters the human story. The chapter explains the origin of sin, guilt, shame, curse, and death—yet also introduces the first promise of redemption.

Verse-by-Verse Exegetical Commentary

Verses 1–5 – The serpent questions God’s word, introducing doubt and distortion.

Verse 6 – The progression of temptation: seeing, desiring, taking, eating.

Verses 7–8 – Immediate consequences: shame, fear, and hiding from God.

Verses 9–13 – God confronts; responsibility is deflected rather than confessed.

Verses 14–15 – Judgment upon the serpent includes the protoevangelium: the promised offspring who will crush the serpent’s head.

Verses 16–19 – Judgment upon the woman and the man introduces pain, conflict, toil, and mortality.

Verses 20–21 – Grace appears: garments of skin suggest substitutionary covering.

Theological Themes

- The origin and nature of sin
- The distortion of God’s word
- Judgment and mercy intertwined
- The first promise of redemption

Epistle Reading

Romans 5:12–19

Scripture Text (ESV)

¹² Therefore, just as ^tsin came into the world through one man, and ^udeath through sin, and ^vso death spread to all men⁵ because ^wall sinned— ¹³ for sin indeed was in the world before the law was given, but ^xsin is not counted where there is no law.

¹⁴ Yet death reigned from Adam to Moses, even over those whose sinning was not ^ylike the transgression of Adam, ^zwho was a type of ^athe one who was to come.

¹⁵ But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for ^bmany. ¹⁶ And the free gift is not like the result of that one man's sin. For ^cthe judgment following one trespass brought condemnation, but the free gift following many trespasses brought ^djustification. ¹⁷ For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness ^ereign in life through the one man Jesus Christ.

¹⁸ Therefore, as one trespass⁶ led to condemnation for all men, so one act of righteousness⁷ leads to justification and life for ^fall men. ¹⁹ For as by the one man's ^gdisobedience the many were made sinners, so by the one man's ^hobedience the many will be made righteous.

Historical Context

In Romans 5, Paul contrasts Adam and Christ. Through one man's disobedience sin and death entered the world; through one man's obedience righteousness and life are made available. This passage forms the theological foundation for understanding original sin and justification.

Verse-by-Verse Exegetical Commentary

Verse 12 – Sin enters through one man; death spreads to all because all sinned.

Verses 13–14 – Death reigned even before the Mosaic Law, demonstrating universal guilt.

Verse 15 – The free gift in Christ surpasses the trespass of Adam.

Verse 16 – Condemnation came through one trespass; justification comes through grace.

Verse 17 – Death reigned through one man; believers reign in life through Christ.

Verses 18–19 – Parallelism: one trespass leads to condemnation; one act of righteousness leads to justification and life.

Theological Themes

- Federal headship of Adam and Christ
- Original sin and universal death
- Superabounding grace
- Justification through obedience of Christ

Concluding Reflection

The First Sunday in Lent confronts the reality of sin and the depth of human fallenness. Genesis 3 reveals the tragedy of disobedience; Romans 5 proclaims the triumph of obedience. Where Adam brought death, Christ brings life. Lent begins not in despair, but in hope grounded in grace.